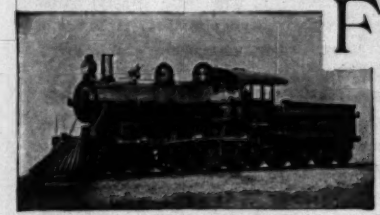
HOME MISSION BULLETIN

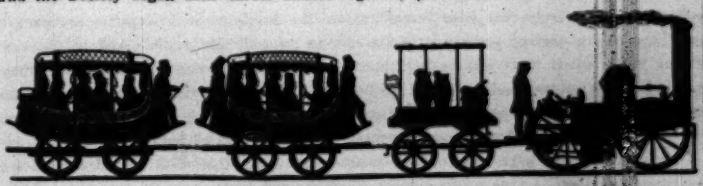
VOL. I. OCTOBER, 1901. NO. 4

Look Out for the Engine!



FOR ABOUT seventy years the American Baptist Home Mission Society has been on the lookout for the engine.

There were only about half a dozen locomotives in the land and only 229 miles of railway in 1832 when the Society was organized. The first engines and trains were very slight and simple affairs compared with the ponderous, expensive and superbly equipped trains of to-day. Few of those who came from the fourteen States and one Territory to take part in the organization of the Society in New York, had ever seen an engine or ever rode on the cars. But they were on the lookout for the engine, though they little dreamed how its shrill whistle would, before the close of the Century, be heard in the wilds of the west, then all unknown to them. So the railway and the Society began their career almost together.



THE "DE WITT CLINTON" AND COACHES. 1831.

Since then, the Society has been on the lookout for the engine all over the Continent,—not, indeed, to get out of its way, but to anticipate its coming and to go along with it, bearing the message of the Gospel to the multitudes who have populated the west.

Before the engine came with its passenger train, the Society's missionaries had been in Ohio 6 years; in Michigan 4 years; in Indiana 10 years; in Illinois 7 years; in Wisconsin 15 years; in Minnesota 13 years; in Iowa 17 years; in Missouri 6 years; in Kansas 10 years; in Nebraska 8 years; in Dakota Territory 9 years; in Colorado 7 years; in Wyoming and Montana almost simultaneously; in Indian Territory (then including Oklahoma) 5 years; in New Mexico 29 years; in Utah and Arizona almost simultaneously; in Idaho 10 years; in Nevada 4 years; in California 7 years; in Oregon 25 years; in Washington before work was begun on the Northern Pacific; in Alaska before the railway crossed the White Pass.

In scores of cities and villages which had sprung up along surveyed lines before their construction, when the first passenger train arrived, there were missionaries and churches to welcome the new comers. In Wisconsin, Minnesota, Iowa, Kansas and Nebraska there were 80 missionaries of the Society to hail the advent of the engine. They got there first, —on foot, on horseback, by stage coach and sometimes by ox teams.

To keep pace with railway development from 1832 to 1865 was not difficult, for in that period of thirty-three years less than 14,000 miles had been constructed from Ohio westward; and in what are now twenty States and Territories west of Lake Michigan, there were only 2,495 miles in 1865.

Thenceforward for about twenty-five years, under the stimulus of government land grants, the discovery of precious metals, the homestead acts, and the opening of Indian reservations, railway construction was wonderfully accelerated. In these twenty States and Territories, the mileage increased to 10,270 in 1870; to 15,653 in 1875; to 26,827 in 1880; to 40,241 in 1885; to 60,721 in 1890; and to 65,377 in 1895, since which comparatively little construction has been done.

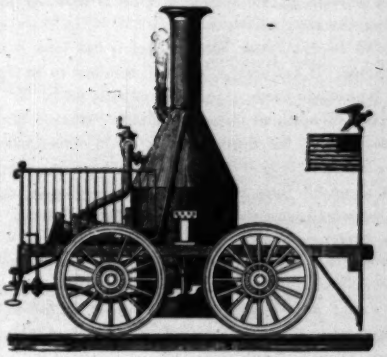
Now, observe the corresponding increase of the Home Mission Society's force of missionaries in those states and territories. In 1870 there were 95; in 1875, 143; in 1880, 114; in 1885, 419; in 1890, 557; in 1895, 676. The ratio of increase in miles of railway and in the number of missionaries is as follows: From 1870-5, mileage, 50 per cent., missionaries 50 per cent.; from 1875-80, mileage 75 per cent., but decrease in missionaries as a result of the great financial distress from 1873-1879; from 1880-5, mileage, 50 per cent., missionaries 260 per cent.; from 1885-90, mileage 50 per cent., missionaries 8 per cent.; from 1890-5, mileage 8 per cent., missionaries 21 per cent.

Missionaries were appointed expressly to do missionary work along these new lines, as the Union Pacific, (completed in 1869); the Atchison, Topeka and Santa Fe; the Northern Pacific, (completed in 1883); and other roads. They waited not for the comforts of modern railway travel; they went sometimes on the hand-car with construction gangs; sometimes on the engine; sometimes in the caboose of a freight train. And in the new railway towns where there was neither church edifice, school house nor public hall, they preached in the railway waiting room, in the rude sitting room of a frontier hotel, in an empty store, in a tent or log-shanty, and on the streets; looked up Baptists in the place, effected organization of churches and procured sites for church edifices.

Besides these, the large force of local missionaries, each often with several outstations, of district missionaries engaged in pioneer work along railways as well as in rural fields, and of general missionaries for one or more states, and of Superintendents of missions over large regions, have been and are watchful of new development along railway lines and are quick to occupy points of promise where churches may be organized and church edifices built.

Now, let us see how extensively this railway work has been prosecuted by the American Baptist Home Mission Society. In those twenty western states and territories there have been 1452 railway towns and cities to which missionaries have been definitely appointed, as follows: In Wisconsin 166; in Minnesota 157; in Iowa 249; in Nebraska 155; in Kansas 224; in South Dakota 75; in North Dakota 43; in Wyoming 4; in Colorado 50; in Indian Territory 37; in Oklahoma Territory 23; in New Mexico 10; in Arizona 6; in Utah 3; in Nevada 4; in Idaho 15; in Montana 13; in Oregon 48; in Washington 61; in California 103. In several of these states there is not a town or city of any importance, along railway lines that has not been specially cultivated by the Society's missionaries. Besides

LOOK OUT FOR THE ENGINE



THE "BEST FRIEND," 1830.

these, scores of other towns have likewise received more or less attention, so that it is a sober statement that about 2,000 railway towns and cities of the west have had the care of the Society's missionaries. This is truly a remarkable showing; considering that it represents but a fraction of the Society's work in the West.

Baptist churches do not exist in all of these towns to-day. In some, after careful investigation it was deemed unwise to effect an organization which never could attain to self support. It is an easy thing to organize a church of seven to twelve members in many a railway town, but in most instances it would be mainly dependent on the Society for the erection of a chapel and indefinitely for the support of a missionary pastor. There are wise and necessary limitations therefore, in this kind of work, in which the temptation is for zeal to outstrip discretion. In each of many large western cities several churches have been aided by the Society.

Now, what of the Society's Church Edifice work in these railway towns and cities? In answering this question, it should be remembered that while the missionary work dates back to 1832, the Church Edifice Loan Fund was not established until about 1875; nor the Gift Fund until 1881. Prior to these dates therefore the Society did but little, directly, in aiding churches to secure houses of worship. The great work in this line has been done since 1881. Many churches, however, were aided in the support of their pastors, while engaged in the strain of building, so that indirectly they were thus helped to get their edifices.

Careful examination shows that the Society, sometimes by loans, sometimes by gifts and loans, more commonly by gifts only, has assisted directly in the erection of 850 church edifices in the railway towns and cities of the west. In Wisconsin, 59; Minnesota, 85; Iowa, 75; Nebraska, 111; Kansas, 148; South Dakota, 49; North Dakota, 33; Wyoming, 4; Colorado, 37; Indian Territory, 43; Oklahoma, 19; New Mexico, 4; Arizona, 5; Utah, 4; Nevada, 2; Idaho, 15; Montana, 13; Oregon, 33; Washington, 50; California, 62. Throughout the whole country the Society has aided in the erection of nearly 2,000 church edifices, and out of those thus erected in the west over one-half have been in towns and cities along railway lines, some of these having had liberal help for this purpose.

In many other towns, chapels have been erected as already stated indirectly by the Society's aid, so that it is safe to say that at least a thousand congregations in western rail-

road towns and cities worship in church edifices thus erected. This alone, indicates the substantial and abiding character of our work.

What the American Baptist Home Mission Society has done, it is still doing:—it is on the lookout for the engine. It has been, is and will continue to be the pioneer evangelizing agency of American Baptists in these as in other mission fields. It is quick to possess strategic points and establish spiritual fortresses therein. While it does not neglect those in localities remote from railways, but firmly believes in the importance of the rural church, it does emphasize the duty of caring for the cities of the west, where, in some instances, not only railway but steamship lines converge; cities growing rapidly and demanding liberal help from us if we would meet the powerful secular influences prevalent, and make Christianity dominant there.

Look out for the engine! And when in its train you swiftly speed away in the west, look out for the numerous railway towns and cities where Baptist Churches and Edifices have arisen by the Society's aid; and then look out that you do not fail to have a worthy part in sustaining your own Society in this urgent and important work of taking the West for Christ.

LOOK OUT FOR

THE ENGINE.

The Romance of the Railway.

WHEN I think how the railroad has been pushed through this unwatered wilderness and haunt of savage tribes; how, at each stage of the construction, roaring, impromptu cities full of gold and lust and death sprang up and then died away again, and are now but wayside stations in the desert; how in these uncouth places pigtailed pirates worked side by side with border ruffians and broken men from Europe, talking together in a mixed dialect, mostly oaths, gambling, drinking, quarreling, and murdering like wolves; how the plumed hereditary lord of all America heard in this last fastness the scream of the 'Bad Medicine Wagon' charioting his foes; and then when I go on to remember that all this epical turmoil was conducted by gentlemen in frock coats, and with a view to nothing more extraordinary than a fortune and a subsequent visit to Paris, it seems to me, I own, as if this railway were the one typical achievement of the age in which we live; as if it brought together into one plot all the ends of the world and all the degrees of social rank. * * * If it be romance, if it be contrast, if it be heroism that we require, what was Troy town to this?" —Across the Plains, by Robert Louis Stevenson.

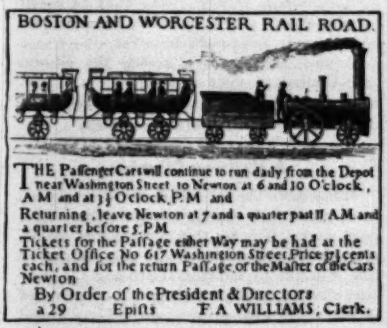
The Passing of the Buffalo.

AS THE little band of locating engineers pushed out over the undulating plain the work became hard and extremely hazardous. All day they would ride or drive or walk across the houseless prairie, and sleep at night under the shelter of the stars. Once they drove a stake, a buffalo bull came and smelled of it, snorted, backed off, and stood staring at the thing trying to understand. A year later a town stood there, a locomotive screamed along the rail, and upon either side of the track for the length of a freight train—high and white as a snow drift—lay the bleaching bones of buffalo. All the wide West seemed to have been turned into one great slaughter-house. Dodge City alone shipped three hundred thousand robes that had been ruthlessly torn from the doomed cattle of the plains in the first twelve months following the advent of the railway. It had to be so, they say. In order to subdue the Indian they must cut off his commissariat. What rivers of blood have been made to run because of the red man! It is all over now. Where lately the painted pirates of the plain swooped down upon the crawling caravan, we hear the song of a reaper reaping in the field. A schoolhouse marks the site of a hard-fought battle from which no

man escaped, and happy children romp over the unmarked graves of the forgotten dead."—Cy. Warman.

Some Parallels.

THE difference between the simple mechanism of the locomotive of 1829 and the complex and gigantic locomotive of 1901, is only about like that between the simple mechanism and work of the American Baptist Home Mission Society in 1832 and the complex system of a three-fold work covering a continent at the present time.


BOSTON AND WORCESTER RAIL ROAD.

THE Passenger Cars will continue to run daily from the Depot near Washington Street to Newton at 6 and 10 O'clock, A M and at 3½ O'clock, P M and Returning, leave Newton at 7 and a quarter past 11 A.M. and a quarter before 5 P M.
Tickets for the Passage either Way may be had at the Ticket Office No 617 Washington Street. Price 37½ cents each, and for the return Passage of the Master of the Cars Newton.
By Order of the President & Directors
a 29 Epifts F A WILLIAMS, Clerk.

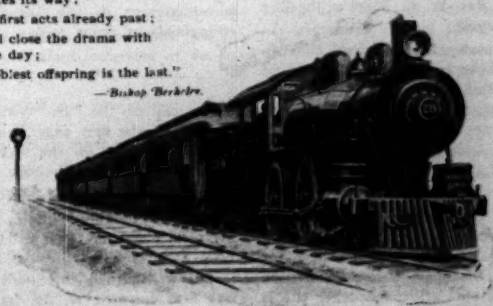
OLD RAILWAY TIME-TABLE.

A good engine, at but little extra expense for coal, will pull twenty or thirty loaded cars as well as half the number, so that the ratio of aggregate expense diminishes with the size of the train. The American Baptist Home Mission Society, with its efficient organization, could do fifty per cent. more work at but trifling additional expense for administration. Put the funds at its disposal and see.

An extensive railway system requires subdivision of labor and distribution of responsibility among many officials. Thus the Union Pacific Railway has forty-eight general officers, a general manager and eleven superintendents of divisions and departments; the Chicago and Rock Island Railway fifteen superintendents and numerous other officials; the Missouri Pacific, twenty-five superintendents. Likewise an extensive Home Mission enterprise, with the intricate and important questions involved, requires division of labor and distribution of responsibility. Surely it is about the minimum of supervision to have only three superintendents of missions for the vast West, two of these also performing the duties of District Secretaries; and one superintendent for the German work and another for that among the French Canadians. Since the acceptance of the Presidency of Virginia Union University by Dr. MacVicar there has been no superintendent of education for the unspeakably important work among the negroes and the Indians. There is too little rather than too much machinery for the highest efficiency.

Business men and travelers consult railway bulletins concerning railway matters. You need the HOME MISSION BULLETIN for reference in regard to Home Mission affairs.

"Westward the course of empire
takes its way;
The four first acts already past;
A fifth shall close the drama with
the day;
Time's noblest offspring is the last."
—*Bishop Berkeley.*



CHICAGO AND NORTHWESTERN RAILWAY TRAIN.

Recent Events in Home Mission Circles.

A GENERAL chronicle of events in Home Mission Circles since the previous issue of the BULLETIN includes the following:—

The death of F. H. Kerfoot, D. D., Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, on June 22d, in the fifty-fourth year of his age.

The death of Mr. James M. Whitehead, for about forty years connected with the Treasurer's Department of the Society, July 14th, aged ninety-one years.

The appointment of Samuel McBride, D. D., as District Secretary for the State of New York and Northern New Jersey.

A visit by Dr. T. J. Morgan, Corresponding Secretary, to the Pacific Coast.

Conferring of the honorary degree of LL.D. by Shaw University, upon Booker T. Washington, of Tuskegee, Ala., formerly a student at Wayland Seminary, and upon Judson W. Lyons, Registrar of the Treasury, Washington, D. C., formerly a student at Atlanta Baptist College.

Home Mission meetings by four denominations in the "Tent Evangelist," at the Pan-American Exposition.

Death of W. E. Powell, D. D., District Secretary for West Virginia, July 28, in the sixtieth year of his age.

Purchase of property at Ponce, Porto Rico, for the site of a meeting house for the Baptist Church, at a cost of $3,500.

Arrival of Rev. D. A. Wilson from Guadalajara, Mexico, at Puerto Principe, Cuba, in June.

The return of Rev. W. H. Sloan to the City of Mexico in August.

Rev. H. R. Moseley, D.D., General Missionary to Eastern Cuba and Rev. A. B. Rudd, of Ponce, Porto Rico, after a short respite in the United States, return to their fields in October.

Extensive improvements at Spelman Seminary, Atlanta, Ga., through the liberality of Mr. John D. Rockefeller.

Sale of the college property at Jackson, Miss., for $40,000. This was in consequence of the close proximity to it of a college for white boys and the apprehension of friction between them in the future. Another site is to be procured.

Election of Rev. A. B. Chaffee, D. D., of Des Moines, Iowa, to the Presidency of Bishop College, Marshall, Texas.

Opening of the Kiowa reservation in Oklahoma, August 5th. The Home Mission Society has official allotment of lands for its missions as follows: The Comanche Mission, near Fort Sill, forty acres; the Elk Creek Mission to the Kiowas, forty acres; the Rainy Mountain Mission to the Kiowas, eighty acres. Only one hundred and sixty acres were allowed the Society for the three missions, though it had improved a much larger quantity by consent of the Indians.

Appointment of Rev. J. W. Pack as pastor of the church and principal of the Cherokee Academy at Tahlequah, Ind. Ter.

Annual camp meeting among the Kiowas and baptism of eight converts.

Steady increase of subscribers for the Bulletin. Twenty thousand more wanted.

A Railway Number.

"Remember the former days," is an injunction particularly fitting for our Home Mission work. It is for this purpose that we devote considerable attention in this number of the Bulletin to incidents attending the construction of railways through the uninhabited West about a generation ago. These reveal the early conditions in the opening of a new country, and the forces which at the outset Christianity had to encounter in its attempt to conquer the West for Christ. Forces of evil were desperately active and the receding tide of wickedness in later years left its ghastly consequences everywhere. In the transformation that has been effected in many localities, by faithful Christian effort, is our hope and encouragement in our assaults upon other strongholds of Satan to-day.

The cut of the "De Witt Clinton" and coaches on the first page was made from a silhouette picture on the spot by a famous artist of that day. The first trip was from Albany to Schenectady, August 9, 1831.

The first American-built locomotive for active service was the "Best Friend," built at the West Point foundry for the Charleston and Hamburg Railroad in South Carolina and was first operated on the track toward the close of 1830.

The cut of a train of the Chicago and Northwestern Railway, which is one of the best as well as most extensive railway systems of the West, indicates the marvelous advance of the West. The West wants the best.

Renew! Renew!

WE earnestly request the early renewal of clubs for the Bulletin. The sooner the better; for so we shall not be left in a state of uncertainty at the last moment about the number to be printed for January. As the Bulletin will go to press early in December, we want the full mailing list ready on or before December 1st. We are sure that all of our readers have had full equivalent for their money and are ready to pay five cents, if in clubs, or ten cents if single subscribers, for the paper for 1902. If secretaries of clubs will give this matter early attention it will be esteemed a favor.

A Frontier Railway Town in 1872.

AT NEWTON, KANS., the Santa Fe crossed the cattle trail that came up from Texas. Here the iron trail makers and the heterogeneous herd that followed them flowed into the stream of cowboys that swept up from the Southwest, and there was trouble. The armed retainers of the cattle barons of the Panhandle had known no law on the wide plains, and refused to be arrested or interfered with at all. The steel-nerved, cold-faced, conscienceless gambler took the earnings of the cowboys and the grade maker with commendable impartiality. The cattle drives to Abilene had already given the place a name, and when the graders and their followers flowed in upon Newton, it took rank at once as the toughest community under the sun. Jim Steel, one of the gifted historians of Kansas, says:

"They counted that day lost whose low descending sun
Saw no man killed or other mischief done."

Newton, in 1872, was taken by untraveled people of the East as a typical town of the West, and the reputation of the place frightened timid investors, for it seemed like burning money to put it into an enterprise in so lawless a community. They could not know, in their quiet homes there on the Atlantic, that nearly all the people who were being killed off at the front had been itching for it for years—that the place was better after each funeral. No man could say of a burg then that when the town had boiled down it would become one of the cool, quiet, resting places of the plains, and that a day would dawn when there would be no drinking and no drunkards in all this vast empire called Kansas. Indeed, there was little to warrant such a prediction in 1872, for there was no night in Newton then. It was just a change of shift from sunlight to lamplight, and the rattle and riot of the place went on.

One of the first permanent improvements made by the thoughtful citizens of the place was the establishment of a public graveyard. It began ten rods north of the proposed railroad, and was bounded on the east by the Missouri and on the west by the Rocky Mountains. There was no charge at first for places, and it began to fill up rapidly. In one month twenty-eight men were buried there.

To-night the cowboys and the graders might be against the gamblers, to-morrow night might find the graders and the gamblers leagued together. And then there were countless insignificant, single-handed fights, in which only one or two men were killed. Viewing the place from afar, one would say that a man's life was not worth a straw there, and yet there is one man, at least, who saw it all. The land commissioner of the Santa Fe passed through all these wild towns when they were in the making, including Dodge City, and he declares that he never had an unkind, not even an unpleasant, word from these hard men of the frontier.

The bitterness and jealousy between the gamblers and the cowboys grew at Newton until the war was raging almost unbroken by sleep, day and night, between the two factions. A gambler who had been widely advertised by the Panhandlers as the leading candidate for the next funeral concluded to go to the chief rendezvous of the cowboys and have it out. As he entered the place, a half dozen men saw him and were ready to begin upon the slightest provocation.

"All set!" cried the gambler, throwing his back against the wall and facing a dozen or more men who surrounded a faro table. As his back went to the wall his hands came up, each holding a self-acting revolver. The cowboys, every one, reached for their hip pockets. Some of them never got far enough to add anything to the awful uproar, for the gambler

was pouring out two streams of cold lead. In five or six seconds the lamps had gone out, so had the people, and the place that had been a living hell was perfectly quiet.

Outside, men were tramping the boardwalks. Far away the sound of men running could be heard; these were the graders who had escaped when the curtain went up. The bartender, who had taken refuge among his bottles behind the bar, rose in his place, and after listening for a moment broke the silence.

"Well!"

"Well!" said a voice down in the darkness; "strike a lite an' le's count noses."

The bartender made a light and looked into the cold, smiling face of the gambler, still standing with his back to the wall, holding his empty smoking guns. Upon the floor eight men lay dead. And the most remarkable thing about it all, as Colonel Johnson expressed it, was that they were all dead.—The Story of the Railroad, by Cy. Warman.

Pioneer Railway Work of a Corresponding Secretary.

IN THE SUMMER of 1869, just after the opening of the Union Pacific and Central Railways, Dr. E. E. L. Taylor, Corresponding Secretary of the Church Edifice Department of the American Baptist Home Mission Society, made a special trip over these roads to spy out the land and to secure church edifice sites for future Baptist churches. A chapter of his experiences will be read with interest to-day. Writing from Utah, in August, he says:

"I have been a week along the Central Pacific Railroad engaged in my special mission to the Pacific Coast. What would have taken me forty-eight hours to travel over, has consumed six days and nights; for I have hardly slept except in the car, and this, generally, the caboose of the freight train. I make use of the first train after I have finished my work, to go to the next desirable station for the selection of church edifice lots. This has kept me on freight trains quite as much as on the passenger trains.

"I must say, however, that on the whole, trying as it has been, I have enjoyed it. I have been everywhere treated with kindness, and greatly encouraged in my work with expressions like these, from saloon keepers and men on whose lips were still resting the foul stench of horrid blasphemy: 'I am very glad to see you, sir, and to learn that anybody is disposed to look after the good of our place. There is nothing for which I will give my money more cheerfully than for a meeting house where regular preaching can be established. We need it here, sir.' And God knows how much they do need it.

"The work of our Society has greatly magnified and the prospect for successful and earnest work greatly improved by my personal visits to these places. It was midnight, or, rather, two o'clock Sunday morning, when we reached this place and I would travel no farther, and was accordingly set off in what seemed to me of all the places I was ever called to stop in over Sunday, the most forbidding. It is principally a tent town; that is, built up with tent, or canvas roofs, and in many cases canvas sides and ends; the hotel, the best in the city, is of this character; the room I occupy is eight feet square, with rough pieces of board laid down before the bed—none under it—with a partition part of boards, and part f blue cotton jean running up eight feet, the rest being open work to the canvas roof; and as free to enjoy by the numerous guests in the adjoining rooms as for me. It is without a chair. I am sitting on the side of my bed, writing with my paper on my knee, without washstand, pitcher, or bowl, or looking glass. There is a small tin dipper at the end of the hall where we all alike, male and female, perform our ablutions. And yet the house is crowded with new comers, at a dollar each meal, and a dollar for the use of a bed and a tin dipper. The sheets were so dirty, that though I had rode for a week in my underclothes, I chose to keep all on even to my stockings, rather than expose myself to the uncleanness which was visible by the dim light of a tallow candle given me, and which, by the way, was consumed leaving me in the dark before I had half undressed.

"Before going to bed I told the landlord who I was, and of my wish to preach on Sunday, if they would only hear me. Arrangements were accordingly made for me to preach in the evening in the only available place in the town. I had a fine congregation; found some professing Christians among them, some of them being Baptists. The singing, which was none of your quartette, but congregational, really was good.

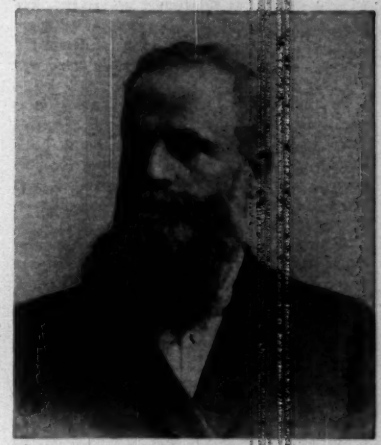
"The agent of the railroad company has treated me with great attention and set apart an entire block, over 360 feet square, for our use, for which we are to receive a deed. I

also received a deed of valuable property at Laramie. By the help of the freight trains I shall hope to finish my work along this east end of the road in ten or twelve days."

First Action for a Transcontinental Railway.

IT was in 1853 that Congress first authorized the War Department to make explorations to ascertain the most practicable route for a railway from the Missouri River to the Pacific Ocean. Jefferson Davis was then Secretay of War. Five expeditions were set at work along as many different routes including the Union Pacific and the Northern Pacific. Secretary Davis favored a route beginning no further North than Vicksburg. It was President Lincoln who designated Omaha as the eastern terminus. No wonder that the State of Nebraska called the name of its capital, Lincoln.

Please renew your subscription to the BULLETIN and induce others also to take it.



REV. D. D. PROPER.

Incidents in Pioneer Railway Missionary Work.

NUMEROUS narratives could be written of the way in which enterprising missionaries of the American Baptist Home Mission Society, at great personal inconvenience and discomfort, have gone into new railway towns to preach the Gospel, find a Baptist element in the population, organize it into churches when deemed best, secure lots and proceed to the erection of church edifices. We have induced Rev. D. D. Proper to give us some of his experiences in his varied fields of labor in Iowa, Kansas and Washington where his zeal and indefatigable efforts brought to pass what some would have deemed impossible. He is now District Secretary for Iowa, Nebraska, Kansas and Colorado, successfully stimulating the churches to larger offerings for Home Missions. Necessarily some abridgment of his sketches has been made.

"When the Milwaukee Railroad was building its line through Northern Iowa the missionary was on freight trains and sometimes on construction trains getting to the new towns. At Sheldon, a town of promise, where Baptists were scarce at first, or were hiding their light, an organization was effected, after several visits and now there is a strong church with a good house of worship in the place.

"When the Rock Island Railroad was extending its system diagonally across Kansas southwesterly and the new town of Horton was to be established where the 'shops' were to be located, I did not wait for the new railroad, but driving from the nearest point to which it had been completed I was on the ground about as soon as the town was laid out, while part of the plat was still a corn-field looking after a lot for the church which we expected to organize. A lot was secured and with the help of the Society a house of worship was erected.

"On one of my trips in Western Kansas in the winter, I spent the most of two nights with a snow-plow gang, en route to Leoti, a new railway town. I kept up the fire in the coach while the men were at work and was glad for the privilege of getting to my destination in this way. At another time on a trip to a church in Western Iowa I took the shovel and worked with the men after night in opening up the track through snow drifts for our snow bound train.

"In the mountain and mining town of Eldora, Col., where I held the first religious services and organized the first Sunday School of any kind in the place of eight hundred people, I preached my first sermon in an unfinished building from which the boards, shavings, etc., were hastily cleared out, while with blocks and boards we improvised some seats. Subsequently services were held in the upper part of a log house, over a livery stable, with

an adjacent saloon between which and us was only a thin partition. Sometimes we were seriously interrupted by the noise from the saloon. On week day evenings the place was used for dancing.

"My first trip to Louisville, Col., a coal mining town, was on the 'stub-train.' Services were held at first in the school house. Although the outlook was unpromising for permanent work, a church was organized, has prospered and to-day has its meeting house, its pastor and a Sunday School.

"It would take a volume to record similar experiences in scores of places during my nearly twenty years of mission work. I thank the Lord that he was ever pleased to call me to this kind of labor and could use me in some humble ways to advance His kingdom in the world.

"I desire also to express my personal appreciation of the important aid extended by General Managers and Presidents of Railway Companies to myself in way of transportation while engaged in this general work of establishing churches in railroad towns. I am safe in saying that not less than five thousand dollars was saved to the Home Mission Society in traveling expenses in my case alone during these years. The Railway Companies are interested in the good work we are doing for the moral elevation of the people and have shown their appreciation by generous help in this way. Many times reduced freight rates have been secured on lumber for meeting houses and frequently lots have been given for church edifice sites. I have been specially favored in my work by the C. B. & Q., Rock Island, Northwestern, Milwaukee & St. Paul, Wabash, Union Pacific, B. & M., Missouri Pacific, Frisco, M. K. & T., D. & R. G., Ft. Scott & Memphis, Fremont & Elkhorn, B. C. R. & N., K. & W., companies to which our Society is under lasting obligation."

The Home Mission Bulletin, edited by the Field Secretary of the Society, is designed to meet the wants of the many who either feel that they cannot afford to pay much for a magazine, or have but little time to read elaborate articles; yet who want the salient features of the work in a crisp and condensed form. The hearty communications received from many sources the first year of this publication are very gratifying.

The illustrations alone in the BULLETIN are worth the subscription price of the paper.

Pioneer Railway Work in the Northwest.

REV. A. M. ALLYN, who, for about twenty years has been engaged in pioneer missionary work, first in North Dakota and for about ten years as General Missionary in Eastern Washington, gives an account of some of his experiences in railway towns:

"My first visit to Wenatchee was soon after the great Northern Railroad had reached it. But as only construction trains, which would not carry passengers, were running into the town, I went by stage. It was in July and was excessively warm. I think Wenatchee was about the toughest place I was ever in. Drunken men and lewd women walked the street at mid-day, half dressed. About a thousand people were there, four-fifths of them men. I preached to a small audience, found a few Baptists and on a subsequent visit organized a church. Services were held in a furniture store owned by a Baptist brother, who cleared a space for the congregations which grew until the entire room was required for their accommodation. Backsliders and inactive Christians renewed their vows, and several were converted and baptized in the river. Many had never before witnessed a Scriptural baptism. This church has a good record and is growing in grace and numbers.

I went thence almost immediately to Kendrick where Rev. W. E. Schnebly had been doing some work and desired advice about organizing a church. It was a new town of 500 population and terminus of the Spokane and Palouse Railroad. I reached the place by means of a mixed train—nine-tenths freight and one-tenth passenger. Soon after my arrival a land-slide occurred which prevented the running of trains and so detained me for ten days. We obtained the use of a hall, held meetings which resulted in several conversions, and organized a church. The little church did very good work at Kendrick for about four years, and then emigrated bodily to the Nezperce country where Bro. S. is still pastor and where in June last I preached at the dedication of its new house of worship.

On a mixed train, in a coach crowded with miners I went to Wallace, Idaho, in 1896, when the town was estimated to contain a population of about 2,000. There I found some excellent Baptist material, held meetings, to which at first many came cautiously as if ashamed to be seen in the house of God. Five

were converted and baptized in a portable baptistry constructed for the occasion. A church was organized which to-day in the city of 3,500 people, is full of good works and under the pastoral care of Rev. H. S. Black, contributes more for our mission work than any other three churches of equal numerical strength in the Convention. Wallace is the county seat of Shoshone County and the leading town in the Coeur d'Alene mining region.

Lewiston is one of the oldest towns in Idaho. It was started by a French Colony more than forty years ago. Its growth was slow until recently when the extension of the Spokane and Palouse railway gave it an impetus that has made it second in size among the cities of the State. I had visited Lewiston two or three times before it had a railroad, but found no Baptists there. Going again, on one of the first trains to enter the town I found several Baptists and in May, 1898, a church of twelve members was organized. A hall was rented, a pastor called and a Sunday School organized. The church now numbers about fifty members, is prosperous and has recently purchased a splendid church property.

I have done similar work in a large number of other railroad towns, in Washington and Idaho, as Ellensburg, North Yakima, Cle-Elum, Pullman, Wilbur, Davenport, Coeur d'Alene, and Harrison."

"Negroes Overhauling Us."

THE Richmond News, of July 27th, discussing the proposed scheme to disfranchise colored voters in Virginia says, editorially:

"The census figures, printed to-day, are so many tongues crying with hard and resistless eloquence against an educational qualification for voters in Virginia. Of the total Negro population less than one-third are illiterate. In the matter of learning to read and write, the Negroes are fast overhauling us. The next ten years will wipe out any gain an educational qualification might make for us now." The writer argues further that the suffrage committee must have recourse to some other scheme for disfranchising the Negro. He goes on to say that the state must have fair elections.

The BULLETIN is the brightest, breeziest and best missionary periodical for the price that I have ever seen.

The New Demands in Oklahoma.

OUR readers are already familiar with the accounts of the opening to settlement of the Kiowa Reservation in Oklahoma;—how 167,006 people registered for a chance in the drawing for about 13,000 tracts of land; how on July 30th, within an hour 5,000 people had squatted on town lots and in three hours there were 7,000 souls in the new town of Lawton, born in a day; how on August 6th began the sale of town lots, one choice corner bringing $3,000; the aggregate sum realized by the Government from the sale of lots at Lawton, Hobart and Anadarko being over half a million dollars; how a bank and a newspaper were started the first day, having come into town on wheels; how thirty-one grocery stores, eighteen restaurants and sixty-nine gambling dens, with dance halls thronged by boisterous crowds, were in full blast the first day; how the people lived in all sorts of improvised shelters, many in that warm summer climate sleeping on the ground; and lastly, but not least, how several zealous missionaries pitched their tent and began Gospel services on the first day.

Among them were missionaries of the American Baptist Home Mission Society. Three have labored for several years in the very heart of the opened reservation: Rev. George W. Hicks, a Cherokee Indian, who was educated at Indian University and at Colgate University whose field is among the Kiowas at Elk Creek; Rev. H. H. Clouse, formerly of Iowa, whose field is at Rainy Mountain, to Kiowas; and Rev. F. C. Deyo, of New York, among the Comanches near Fort Sill. Near Anadarko, also is Rev. L. J. Dyke, who for about ten years was General Missionary for Oklahoma.

Rev. L. L. Smith, District Missionary for Oklahoma, with commendable enterprise was in the new localities before the opening, prepared with money that he had borrowed to purchase sites for Baptist Church Edifices.

For the 60,000 people in three chief cities and throughout the country where villages spring up at least ten church edifices should be speedily erected. Some of these with suitable sites in the cities, will cost from $2,500 to $5,000 each, for they must be creditable structures built not merely for to-day, but for the near future when fine residences, stores, and public buildings will be erected as in the older portion of Oklahoma. Because of the early and generous aid given by the Home

Mission Society in the erection of good houses of worship at Oklahoma City, Guthrie and many other important points, Baptists occupy influential positions therein. We must do quickly in this new locality what we did in the older territory. Ten meeting houses will cost in the aggregate probably about $25,000. Of this amount doubtless one-half can be secured from the field, though new comers usually have but little means to spare for such purposes Who will give $500. for the erection of a Baptist Chapel there?

At once, also, there must be a corresponding increase of missionaries, and, at the centres of influence they must be able ministers of the Word. To secure such men, means more than ordinary expenditure for a missionary's salary. So these new demands call for enlarged offerings to the Society.

Baptists at the Front.

REV. E. C. Deyo, missionary of the Society to the Comanche Indians, near Fort Sill, Oklahoma, writing August 2d, says: "I helped the Baptists who live at Fort Sill Sub-Agency yesterday to organize a church. It is the First Baptist Church of Lawton. I think this is the first church organized at Lawton." Thus our standard is raised with the first inrush of settlers, even before the lots of a town site were sold.

Still, They Come.

THE tide of immigration into the United States, for the fiscal year ending June 30, 1901, rose higher than for any similar period since 1892, and surpassed the figures reached in any other year in the history of the country except in 1881, 1882, 1883, 1884, 1887, 1888 and 1891. The number of aliens admitted was 487,918, or nearly double the number in 1894 and 1895 combined, and more than arrived in 1897 and 1898.

Italians lead the list, 135,995, with nearly four times as many males as females; Austria-Hungary stands second, 113,390; Russia third, 85,257; Ireland, fourth, 30,561; Sweden, fifth, 23,331; the German Empire, sixth, 21,651 Nearly or quite forty countries are represented.

Our missionary work for these people is not at all commensurate with their increase. Indeed among some of these nationalities, now numerous here, as the Hungarians, we have no missionary, while among the thronging Italians our force is pitifully small. Why is not more done? Because of lack of means for enlargement of this work.

Holy Bones.

NEW YORK CITY, as well as St. Anne de Beaupre of Quebec has its holy bones for the veneration of credulous Roman Catholics. These are alleged fragments of the bones of Anne, the mother of the Virgin Mary, and it is claimed that they possess miraculous healing power. In July last there was a nine days pilgrimage to the church, into which thousands poured, Archbishop Corrigan presiding at the opening service and giving his sanction to this sort of thing. The relic was brought from Rome in 1892.

The same month, Italian Roman Catholics had a great celebration of the Feast of "Our Lady of Mount Carmel." There were processions, and illuminations and fireworks. A daily paper reported "Father" Corcoran as saying that about 200,000 persons visited the Church, "a large percentage of whom laid some offering at the altar of the Blessed Virgin." Thus Rome dupes the people and replenishes her treasury. And all this in Protestant (?) America!

The Far and the Near View.

WE must be sure, however, that our foreign missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To some of us, distance seems to lend enchantment to the view. We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We will diligently and eagerly visit mission stations in Rome and will overlook the mission work of Italians in our own city, perhaps in our own church. I sometimes have thought that Italians, like their own olive oil, seem to lose their flavor by being transported over seawater. We find ourselves greatly interested in foreigners when they reside in their own land, so much so, in fact, that we send our best people as missionaries to them and pay their traveling expenses, but when the Lord puts it into the hearts of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, and not the real coin."

—Edward Judson, D.D.

I HAVE the strongest possible conviction of the great usefulness of the Home Mission Society. In my young manhood, I saw its beneficent work on the Western field where I lived, and was familiar in every detail with its wise helpfulness, its broad plans, its inspiring encouragements, and its persistent and generous aids. No words can express too strongly its value to the people of the North American Continent. It has been one of the largest factors in the growth of American Christianity, and a prime agent in the building up of our Baptist body. Never has it seemed to me to be doing a more vigorous and useful work than now.

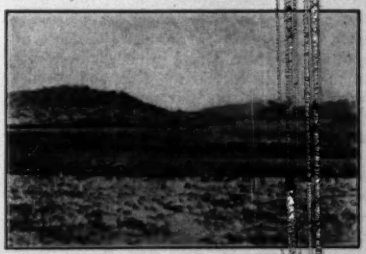
NATHAN E. WOOD, D. D.,
President of Newton Theological Institution.

Mediæval Romanism in New Mexico.

COME with me to some of the out-of-the-way places in this Territory, and see for yourself the heart-rending cruelties as practiced by the order of the Penitentes. Here is a band of men, whom the priest has just blessed, going out to do their penance, and make themselves holy through physical suffering. They are marching in single file, stripped bare to the waist. See them as they raise a

CACTUS WHIPS.

cruelly devised cactus whip and begin lashing themselves, continuing to do so until their clothing is soaked with their own blood and the flesh hangs in shreds. At last they succumb and fall fainting from loss of blood. None of them have kept the Penitente vow until they have struck the last blow their strength will allow. See yonder the heavy cross of pinion logs, a man is being crucified—



CROSS BEARING.

yes, literally crucified. See the black blood veins standing out like whip cords all over his body. Over yonder is another. He has a large bunch of needle cactus tied with cords and ropes to his bared breast and back. Little streams of blood are flowing down from a thousand wounds. Oh, such shocking barbarity! And what does it all mean? Why, this is the legacy which the Church of Rome has given the Mexicans. These cruel rites are practiced each year, in their vain attempts to do penance. Thousands have died of the dreadful ordeal. It is estimated that there are now 50,000 members of this order in New Mexico.—Rev. Geo. H. Brewer, Gen'l Missionary.

Italians.

THE Italian work in New Haven, Conn., under Bro. Marco Mazzuca is prospering. He has organized the "Mazzini Evangelical Social Circle." Mazzini is a talismanic name among the Italians. Prayer meetings and Sunday School are well attended. It is a novelty for Italians to attend a prayer meeting for such a thing as a Protestant prayer meeting is unknown in Catholic churches. During the past three months six have been baptized and others are ready. Though strongly opposed, the good work goes steadily on.

Santiago, Cuba.

REV. H R. Moseley, D. D., gives a very encouraging account of the way in which the Sunday School work has been organized in Santiago. He regards it as "one of the most hopeful and inspiring features of the work" that they have now seven Sunday Schools, organized and maintained by the Christian Endeavor Society of the Church. This Society which itself was organized with thirty young men and women last summer, by weekly dues meets all expenses for rent, hymn books, etc. The home school has an enrollment of 150, with an average attendance of 100; the Southern School in the southern part of the city, an enrollment of 60, and average attendance of 40; the Barracones School in the Southwestern section which is maintained against heavy odds, especially the introduction of American baseball on Sundays and the house to house visitaton by Sisters of Charity warning Catholics against the "pestilential school;" the San Geronimo School in the Northeastern section, enrollment 50, average attendance 35; the San Bartholomew School in the Northern section, recently started, enrolled 35, average attendance 15; the Santa Rosa School in the Southeastern section, recently organized; and the Caney School, enrollment 75, average attendance 60. Dr. Moseley justly says: "I consider this one of the best works we are doing in getting hold of and training 400 boys and girls in a Catholic city. It promises much for the future."

City Mission Work for Northern Baptists.

THE Census Bulletin on the urban population of the United States, shows 161 cities with a population of 25,000 and upward to 3,437,202. Of this number only 25 are in the Southern States, not counting Missouri which has four. Hence, there are 136 cities in the North and West with more than 25,000 each. There are only four cities in the South having a population over 100,000, the largest being Baltimore, with 508,957; while in the North and West there are thirty-four cities of this class, three of which exceed one million, New York leading with 3,437,202. In the South there are but six cities of 50,000 to 100,000 population; in the North and West thirty-four. In the South there are fifteen cities with 25,000 to 50,000 population; in the North and West sixty-eight. In all these twenty-five Southern cities there is a population of 2,051,808; while in those of the North and West there are 17,705,810. Hence the North has about six and a half times as many large cities as the South; and nearly eight times the city population.

These facts, taken in connection with the more rapid growth of the cities in the North than in the South as well as the enormous foreign element in most of our cities, show what a tremendous task is laid upon Baptists of the North to meet the demands in those mighty centres of power. Here, more and more, in the future, must be the field of the Home Mission Society. The whole country, rural as well as city churches, must rally to save the cities if we would preserve the best in our Christian civilization. Millions are needed for this great work.

Mormon Doctrines.

THE Presbytery of Utah, made up of able and intelligent men, familiar with all the facts, after careful consideration, have issued ten cogent reasons why fellowship of Christian churches with Mormonism is impossible: First, because the Mormon Church recognizes no other church but itself, and thus un-churches all Christians; second, because Mormons destroy the Bible by their so-called revelations; third, because they make belief in Joseph Smith as a prophet of God as essential article of faith; fourth, because they make the Mormon priesthood infallible; fifth, because in their God-man doctrine they teach that man may become God; sixth, because they teach that Adam is God and that Jesus Christ is the son of God by natural generation; seventh, because they teach that there are many gods, men becoming gods by plural and "celestial" marriage; eighth, because while they claim to teach the atonement of Christ for original sin, the sin of Adam, they teach man's salvation from personal sins by his own good works; ninth, because they believe in polygamy and teach that Jesus Christ was a polygamist; tenth, because they teach that God the Father is a polygamist.

Send in subscription lists as early in November as possible; sooner if you can.

THE whole civilized world is plunged in grief at the death of President McKinley. America should be too hot for Anarchists. Perhaps there would be fewer if we had done more for their evangelization.

AS GENERAL MANAGER of the Peabody and the Slater Educational Funds, for nearly twenty years, I have had ample and frequent opportunities for examining the educational work of the American Baptist Home Mission Society among the negroes of the South. It has been a religious and civilizing agency of great, I may say, incalculable, usefulness. I do not see how any patriot or Christian can fail to desire earnestly a continuance and enlargement of such work. What is imperatively needed at the South is a better class of teachers and preachers.

HON. J. L. M. CURRY.

Washington, D. C.

Spelman Seminary Celebration.

Two notable events will be celebrated by Spelman Seminary in November—the twentieth anniversary of the founding of the Institution, and the dedication of five new buildings. The grounds have been greatly improved and beautified, so that those who remember them as they were a few years ago would hardly recognize them now. Through the munificence of Mr. John D. Rockefeller about two hundred thousand dollars have been expended within the last two years for these purposes in order that the Seminary might do a broader and higher and larger work than ever before. It is now the foremost school in the world for colored young women. Four days, Nov. 14, 15, 16 and 17 will be devoted to the consideration of important questions relating to the social, domestic, intellectual and religious conditions of the colored women of the South. Eminent speakers will take part in the discussions and a large attendance of representative colored men and women is expected. All friends of the work are cordially invited.

What Education for the Negro?

THE Negro is a man, and is responsive to all that appertains to humanity. Knowledge and virtue have no ethnic quality. The multiplication table and the Ten Commandments do not accommodate themselves to racial peculiarities. The mind of the Negro is very much like that of the white man in its faculties, powers and susceptibilities, and conforms to the same formative influence and laws of growth. That knowledge is of most worth to any people which is best adapted to the existing state of their needs.

The dual function of education is to enable the recipient to make a living and to make a life. Its sphere is not confined to the hard utilitarian necessities of existence, but embraces also the higher needs of our nature. The Negro stands sorely in need of industrial knowledge and higher culture.

The negro physician meets with every variety of suffering and disease that human flesh is heir to. Should not the Negro minister know how to take the mysteries of the things of God and show them unto his simple minded flock? How can any one be too learned or too profound in whose hands is entrusted the temporal and eternal destiny of a human soul? The complaint that colored youth are leaving the farm and the shop to rush into the higher pursuits of learning is not founded upon accurate information. The fact is that but one negro in three thousand is now pursuing the higher lines of instruction. The race could profitably absorb three times the number as physicians, ministers and schoolmasters.

The Negro needs the influence of the higher culture to stimulate the dormant energies of the race. The surest way to incite a people to meet the materal demands of life is to teach them that life is more than meat.

If you would perpetuate the industrial incapacity of the Negro, then confine him to the low grounds of drudgery and toil and prevent him from casting his eyes unto the hills whence come inspiration and promise. "The man with the hoe" is of all men most miserable, unless he also has a hope. But the man with a hope is sustained by an ideal, and can consecrate the hoe as well as any other instrument of service as a means to fulfil the promise that is in him.—Prof. Kelly Miller.

Sixty-four pages of selected Home Mission articles and news in the BULLETIN yearly for the mere mite of five cents.

Remittances by draft, check, post office money order, or express money order, for any purpose whatever should be made payable to The American Baptist Home Mission Society. Two cent stamps will be received in payment for small clubs for the BULLETIN.